THE CORONATION DURBAR

OF

HIS MAJESTY GEORGE V.,

King of Great Britain and Ireland,

AND

EMPEROR OF INDIA.

Poems of Invocation for Blessings and Panegyric

On the Emperor's Exalted State.

BY

Pandit

MAYAVARAM NAMASIVAYAM PILLAI,

Disciple of Brahma Sri T. Sivananda Sagara Yogiswarar.

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The Memorable Delhi Durbar Day,

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Introduction.

BY

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Author of "Life of Chaitaniya" (Once prescribed for the B.A., Degree Examination of the University of Madras) and "The Sage of Narayanavaram" in English &c. &c. c.

The Tamil Coronation Songs by my friend Mr. Namasivayam Pillai possess considerable literary merit and are quite unique. The characteristics of the style of Mr. Namasivayam are fineness of conception and richness of metaphor.

The plan of this work is designed in conformity to the canons of classical times as laid down in the famous *Tolkappiyam* (the oldest Tamil Grammar extant, considered to be the highest authority) by *Tolkappiyar*, one of the twelve disciples of the great *Agastya* * and *Purapporul Venba Malai* by *Iyanarithanar*, based on the twelve *Padalams* of the twelve disciples of *Agastya*. The author has to be congratulated on the successful way in which he resuscitates the poetized traditional history of the ancestors of the Tamil subjects of His Gracious Majesty, King George V., Emperor of India, and on the splendid manner in which feelings of loyalty and devotion to the Throne

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* Agastya was the greatest Tamil Rishi that deduced from the Tamil language of prehistoric times certain fundamental laws of its genius and formulated them in the form of Grammatical Rules—considered to be the very first contribution of its kind to the Tam language. The work is now not extant.

are evoked in the minds of the Tamils. I believe this was the only Tamil production during the Delhi Darbar Season, which attempted to unite the occident and the orient, the rulers and the ruled, with the cement of the ancient glory of the subject race.

These poems come under three different headings:

Vittrinithiruntha Perumangalam,

Puranilai Vazhtthu,

and

Iyanmozhivazhthu.

The first *Vittrinithiruntha Perumangalam*

explained by Tolkappiyar as singing *TeDeum* in praise of an Emperor, when he is anointed as such and holds Darbar. This is considered to be a very great, auspicious and memorable occasion when the Emperor, without hunting, without denouncing severe penalties to culprits, without taking his enemies as prisoners of war, dons white robes and sits majestically on the shining throne with a lion's head,* granting remission of taxes, conferring boons and dignities and performing a thousand and one acts of benevolence and charity, while innumerable Rajahs and Princes stand in front of him and sing his glory.

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* It was customary with the Hindu Kings and Emperors to sit on this kind of seat on all occasions when they appeared in public and discharged Royal and Imperial functions. Hence is this reference to a lion-headed throne. The British now use the figure of the lion as one of their National marks, and formerly they used it in their coins also.

This species of poetical composition is suitable to the coronation celebrations only of Emperors and not of ordinary Rajahs.

The Second is what is called *Puranilai Vazthu*. This is described by *Tolkappiyar* as singing Hallelujahs to the Almighty God, and praying to Him to stand by the side of an Emperor, and, like a guardian angel, to guard him and all the members of the Royal Household, protect them and bless them with unalloyed domestic happiness, wealth acquired by no blame-worthy means, growing progeny, long life and ever-increasing prosperity.

The third and the last is *Iyanmozhivazhtthu*. This is eulogising an Emperor and his ancestors; and, after recounting the magnanimous deeds and valuable gifts of his illustrious predecessors, praying to him for similar concessions. My friend Mr. Namasivayam does not, however, anticipate any such favors, but prays to His Imperial Majesty for the grant of such concessions as are conducive to the common weal.

That a faithful translation of these poems was considered indispensably necessary entailed some delay in bringing out this booklet.

T. BHAKTAVATSALAM.

Preface.

1. With a view to augment the present unswerving loyalty and unflinching devotion of the general public of India to the person of His Most Gracious Majesty King-Emperor George the Fifth and of his gracious consort Queen Empress Mary, this Tamil poem has been composed and is respectfully and humbly submitted for favour of kind perusal by Their Majesties.

2. The poem was first published on the memorable Delhi Durbar day, the 12th December 1911 at 7 P.M., at the Vedanta Lecture Hall, (premises No. 13, Venkatachala Achari Street, Komaliswaranpet, Madras) where a special assembly of pandits gathered for the occasion under the presidency of Mr. K. Vadivelu Chettiyar, Editor of the Lokopakari (a Tamil Weekly) and Tamil Pandit and Lecturer in Logic and Philosophy. Their Majesties' pictures were tastefully decorated for the occasion and given the place of honour at the meeting. The poem was read and expounded to the public by "Sentamil Ratnakaram" Mr. V. Ṣhanmukhasundra Mudaliyar of the M. & S. M. Ry. Accounts of the proceedings of the meeting were duly published in the newspapers, the "Lokopakari," the "Swadeṣa-mitran" and the "Chakravartini".

3. The author's thanks are due to Messrs. M. V. Sundaresa Aiyar of the Medical College, Madras, and C. Kandaswami Asari of the Board of Revenue, Madras, for convening the above special assembly on the Delhi Durbar day and conducting the proceedings.

4. The author's thanks are also due to Mr. V. Venkata Srinivasa Pillai of the Government Medical Stores, Madras, for the scrupulous rendering, at the author's request, of the poem into English which language (and not Tamil) will convey to their Majesties a sense of his sentiments and prayers.

5. The author is further indebted to Mr. T. Guruswami Pillai of the Army Clothing Board, Madras, for kindly undertaking the publication of the poem in its present book form.

MAYAVARAM NAMASIVAYAM PILLAI.
The Author.

இந்தியா சக்கிரவர்த்தியாகிய

மாட்சிமை பொருந்திய

ஐந்தாவது ஜார்ஜ் சக்கிரவர்த்தியவர்கள்,

முடிசூட்டு மங்கலவாழ்த்து.

வீற்றினிதிருந்த பெருமங்கலம்.

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Vittrinithiruntha Perumangalam. *

STANZA I.

எழுசீரிரட்டையாசிரிய விருத்தம்.

உலகுபுக ழுயரிந்தி யாமுதற் பலதேய
முயருறுப் பாகவேற்றே
யொளிரிங்கி லாந்துநற் றேயவர சுரிமையை
யுவந்தேற்கு மொருகுறிய தாய்த்
திலகமுற் றிறைசிறை செருவேட்ட மிவைதமைச்
சீருற விடுத்து மேலாய்த்
திகழிநன் னாளினிற் றீனர்வேண் டினவீந்து
தீதிலாத் தான மாற்றி
நிலவுமங் கலவணி யணிந்தருள் செறிந்தெதிரி
னின்றுபன் மன்னரேத்த
நீணிலத் துயரொப்பி லாதவணி முடியையின்
னிறுவப் புனைந்து நவமாம்

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* For explanation, please see Introduction.

இலகுமணி கசிதமுய ரரியினரி யணைமகிழ்வி
னினிதின் வீற் றுறையு மன்னர்
எந்தலைந் தாம்ஜார்ஜ் மேரியுல குள்ளளவு
மின்புற்று வாழ்க மன்னே.

May His Imperial Majesty, George the Fifth, King-Emperor and His Gracious Consort, Queen Mary, Empress of India, live long and happy as long as this world lasts!

The Exalted State of our King-Emperor verily betokens the joyous assumption of the reins of Government of Greater Britain which comprises, as parts of an organic whole, several countries, and India among them—India, the land of plenty and admired as such by all the world. In commemoration of this happy event, he has on this memorable day ordered the abolition of taxes and the release of convicts; he is free from all hostilities and has abstained from hunting excursions; he has sanctioned the distribution of largess. among the poor, and gifts among the deserving. He is dressed in gorgeous robes as befitting the auspicious occasion and has a heart overflowing with kindness. He wears firmly the matchless crown, and occupies gracefully the beauteous and lion-headed throne of gold, resplendent with myriads of precious gems never before gazed by man, while countless sovereigns stand in front and sing his praises.

STANZA 2.

பார்மருவு வரையினுய ருதயகிரி யன்னவொரு
பாயரிசு மந்த மைந்த
பன்மணி யிழைத்தவணை மேவிநெறி யொளிகாலி
பகைவரா மிருளை யோட்டித்
தாரணியி னன்பர்பெரு மன்னரக முளரிமுகை
சாலவு மகிழ்ந்து விள்ளச்
சலமேவு வெய்யவர்க ணெஞ்சகக் குமுதவலர்
தாழ்வொடு குவிந்து வாடச்
சீருலவு கிரணநிகர் பரிவார மேவவொரு
திகழ்பரிதி தன்னை யொத்துத்
திருமல்க வீற்றிருந் தருளுமைந் தாம்ஜார்ஜ்
தீரமிகு மன்னர் வள்ளல்
தார்மருவு புஜபல பராக்கிரம வெற்றியணி
தழைவுற்று நிதமு மோங்கித்
தகுதியுறு முலகன்னை மேரியொடு பல்லூழி
தரைமேவி வாழ்க மன்னே.

May the victorious and the valorous, the strong and the beautiful Emperor George the Fifth, the paragon among potentates, live long with ever-increasing prosperity as also Empress Mary, the mother of the world!

Verily our Emperor's exalted state on the throne studded with precious stones is like that of the sun on the Rising Mount; *

* The Hindu poets usually describe the sun as coming out from the jaws of a big mountain in the east every morning and as going into the jaws of another mountain in the west every evening.

Just as the sun's unrivalled orb dispels darkness, so does our Emperor dispel the darkness of enmity with the lustre of his power.

Just as the petals of the lotus open and those of the water-lily close, so do the lotus hearts of his trusted allies and mighty princes open their petals with ecstatic delight, and the water-lily hearts of the wicked close their petals and wither with despondency.

Just as the sun * is encompassed by rays, so is our Emperor encompassed by an irradiating halo (photosphere) of effulgent light in the shape of courtiers and retinue.

* One of the ideas of comparing the King to the sun is just as the sun rises in the east and sets in the west so our Emperor after being crowned in the east returns to the west. The ancient code of Manu (Hindu law-giver) enjoins that the subjects should look upon their King as the sun.

STANZA 3.

மேருநிகர் சிங்கவணை மீதுமயில் போன்மனைவி
 மேவவான் வட்ட மென்ன
மென்குடையி னிழலில்விண் மீன்மணி யிழைத்தோங்கி
 மிளிர்மதியென் முடியணிந்து
பாரிலாங் குறுநதிகள் புலவெனப் பகுதியிறு
 பன்மன்னர் சூழ்ந்திருப்பப்
பரவிமின் னுதலொத்த விரவுசிறை விடலாதி
 பலசெயலி யற்றி நவமாய்
நேரிலுரு நீதிநெறி வீசியர வென்றுட்டர்
 நிலைகுலைந் தாழ வென்றும்
நீங்காத வுத்தமர்க ளேங்காது கருணை மழை
 நிகரறப் பெய்தி டச்செங்
தாருவென வளையாத செங்கோல் கரங்கொண்டு
 தண்மைமுகில் போல்வி ளங்கும்
தாராள ரெங்களெங் தாம் ஜார்ஜ் வேந்தரிறை
 தாரணியின் வாழ்க மன்னே.

Long may he live in this world, our Imperial Majesty George the Fifth, the liberal-hearted *King of kings.

Right well is our Emperor's exalted state like that of the cool clouds on the Golden mount of Meru (the Altai mountains probably) impregnated with water to the fullest extent ;—

* The Tamil text has the word தாராளர் which has three significations (1) Liberal-hearted person (2) Ruler of the earth and (3) Wearer of garlands.

for he is seated along with his Queen who is, like the peacock which hails with pleasure the cool clouds, on the throne under the cool shade of silken canopy * which is like the spacious vault of heaven, and is wearing the moon-like crown which is studded with gems of stars ;

for he is surrounded by tributary chiefs and governors ready and willing to administer, among his peoples, the laws he makes, even as rivers formed by rain from the clouds distribute the waters to all the lands ;

for, like lightning, shine his various good deeds such as the release of prisoners, etc;

for, like thunder, he exercises with sternness, his just authority against the wicked serpent-hearted † men so as to reduce them to a state of utter helplessness and render them incapable of doing mischief and harm ;

for, like the gentle rain, he showers his boundless mercy and sympathy to the benefit and joy of the good-hearted ;

for he holds a sceptre which is the symbol of even-handed justice and which is faultlessly straight like the tree of the mount Meru.

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* The emblem of victory and justice according to Hindu sentiments.

† As serpents become terrified at the sound of thunder and their eggs perish, the comparison is more appropriate than seems at first sight.

STANZA 4.

எங்குமா வளமருவு மிங்க்லாந்து தேயமிகு
மெழில்கொளு மிலண்ட நகரின்
இலங்குமணி மாளிகையி னைக்கடந் தேகமதி
யேலாதி ருந்து நாளுந்
தங்கியாங் குறுகோயி லுள்ளுறைத னோவொளிர்
தருவதன மோடு பத்மத்
தண்மலரை நேருமுயர் புன்முறுவ லகலாத
தனிவாயு மன்னு மன்னர்
துங்கமிகு மருவியென வளியொழுகு நயனமுந்
துணையொத் தெழுந் துயர்ந்த
துன்னுகுல வரையென்ன மொய்ம்புமொளிர் மேவவரி
தூசியொடு தாண்டி யின்று
பொங்குமகிழ் டில்லியரி யணைவீற் றெழும்ஜார்ஜ்
பூபதியு மேரி யனையும்
பூலோக முள்ளளவு நீடூழி தனயரொடு
புகழ்பெற்று வாழ்க மன்னே.

May our Emperor George the Fifth and our Empress Mary live long with their children and grand-children with ever-increasing fame, as long as this world lasts!

Our King's face is so bright and sweet like the moon that it is often mistaken for the moon itself and leads people to doubt that the moon took shelter within the Balmoral castle perhaps through inability to cross, in its diurnal path, the high towers of that castle which is adjacent to the stately city of London in the rich country of England. His gentle

mouth with its ever-present smile is like the lotus in loveliness; his eyes are full of compassion which flows from them even as water from a perennial spring; and his arms are strong as mountains. With a suitable retinue and body guards has such a Gracious Emperor crossed the seas and to-day adorns the lion-headed throne with his loving Consort in the delighted city of Delhi.

STANZA 5.

இங்கிலாந் தெனுநங்கை யிந்தியா வெனுமாதை ,
யிருமாந்து நோக்கி யிறைநம்
மிருவர்பா னிகருரிமை யுறினுமென் னோடியைக்
தெழின்முடி யணிந்தெ னுளநந்
தங்கியின் பெய்துளார் நங்கைநீ யீதுறுத்
தாழ்வுறும் பேதை யென்னத்
தலைகுனிந் திந்துமின் னரசிமைத் தாதேவ
சடிதியவள் பால டைந்து
துங்கமா முடியின்று சூடியவள் மகிழ்மேவி
தொன்மங்கை தன்னை நோக்கித்
தாய்மன்ன ராகியவ னணிதன்மே லோகலி
துறந்துசக் கிராதி பதியாய்
எங்கண்வந் தணிதன்மே லோவன்பு சேண்மேவு
மிளைபெம்மீ தென்று முறுவர்
ஈதோர்ந்து வாயைமூ டென்னவலி தந்துவீற்
றெழும் ஜார்ஜ் மன்னர் வாழ்க.

England and India, two rival mistresses * in the affection of our King-Emperor, George the Fifth—had a pleasant altercation. England puffed up with pride looked down on India and once said to her, " Woman ! though our Lord is bound to us both by equally strong ties, he lives happily for ever with me alone and is crowned with me only. You cannot have such a pleasure. Fie on you !" India bowed her head ,with shame,

* The maintenance of two mistresses by Europeans is unwarranted. But poets usually personify the countries ruled by kings as women. Hence is this idea of two mistresses.

but found a love-messenger in the peacock * of the Government of India and thereby made known her grievance to her Lord who hastened to India and wore the crown again with greater pomp and splendour. India is thus enabled now to retort and say to her rival, "O! Proud England! Say now which is worthier, whether our Lord's being crowned where he was, or his having undertaken, at great sacrifice of personal comforts, the trip across the seas to be crowned once again with me, and all this only to satisfy my longing? Which is nobler, being crowned with you as King, or with me as Emperor in the presence of innumerable Maharajahs and Notables, his vassals and his subjects? Are not human beings prone to be enchanted more by even a common thing at a distance than by a rare precious thing at hand, and is not youth an object of greater attraction than old age? Is not our Lord therefore more likely to favour me with his affection, as I am both at a distance and am by far the younger † of us two? Consider these well and taunt me no more as you did once before."

May this most Gracious Majesty George the Fifth who thus favoured India live long and happy with his Queen-Empress Mary.

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* Peacocks, cranes, swans, parrots, etc., are described as messengers of love in Hindu poetry.

† England has belonged to its Royal House for more than twelve centuries, while India became the property of that House only within two centuries ago.

STANZA 6.

எண்சீர் விருத்தம்.

நல்லுலகின் மாந்தர்பழம் நறும்பாலொண் டருவென்
நவிலிலவை கதலியிடை நாலுகனி யான்பால்
சல்லமுறு மொருவல்லி சாதகக்கற் பகமாந்
தருவுமெனப் பொருடருத னிகராச ரென்னுஞ்
சொல்லினுக்குப் பொருளாகத் தொன்மையுயர் குடியிற்
றோன்றியெமை யினிதளிப்பத் துணிந்தொருகோ [லேந்தி
டில்லிநகர் தன்னின்முடி யின்றுபுனைந் தொளிர்கண்
டரவமா வணையுறைஜார் ஜேந்தன்மிக வாழ்க.

Just as the good men of this world understand the three words, * viz, the fruit, the milk and the tree to denote by preference only the plantain fruit, the cow's milk and the Wishing-tree, † so also by the word King they will understand only King George who is come of an ancient and noble Royal House and who, with a peerless sceptre in hand, has come forward to take us all into his protection and is crowned to-day in Delhi seated on the beauteous golden throne.

May he live long with increased prosperity and many more children and grand-children, to govern cheerfully a still mightier empire !

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* These three words will signify to Indians, only the particular objects referred to.

† The tree of Kalpaka is, according to Hindu tradition and mythology, the property of Indra the god of rain, and said to possess, like the Wishing-cap of Fortunatus of the fairy tale, the quality of giving to its owner any and everything that may be asked of it.

STANZA 7.

எல்லோரும் புகழுமுய ராசர்பரம் பரையின்
னெட்வேர்ட் மாவேந்த ரிருந்தவமு மிந்தத்
தொல்லையுல கின்றவமுஞ் சேர்ந்தொருரு வாகித்
தோன்றிவளர்ந் துலகன்னை மேரிமணந் திருந்து
பல்லரசர் போற்றியெதிர்ப் பாங்கினி னின்றிடவே
பரிவாரம் பதணமெனப் பலவரிசை சூழ
டில்லிநகர் தன்னின்முடி யின்றுபுனைந் தொளிர்கண்
டரவமா வணையுறைஜார் ஜேந்தன்மிக வாழ்க.

The penances performed by Emperor Edward VII, who belonged to a dynasty of kings admired for its nobility by men of all countries, and the penances which people of this world performed in days gone by, have manifested themselves in the person of our Emperor George who was born and grew up to manhood as a result thereof and married the Princess Mary, who is worthy to be adored as the mother of the world. He is this day crowned in Delhi seated on a magnificent throne of gold, with several Maharajahs standing in front and singing his praises while his body-guards and soldiers arranged in several rows of concentric rings round him form a mighty rampart.

May he live long with increased prosperity and many more children and grand-children, to govern cheerfully a still mightier empire!

STANZA 8.

நல்லியல்சே ரிந்தியமா நாட்டினரைக் கலியாம்
நரலையினின் றருளெனுமோர் நாவாயிற் கொண்டு
பல்லவமாஞ் சுகக்கரையிற் பரிவுடனே சேர்க்கும்
பான்மையினை யறிவிப்பான் பரந்ததிரைக் கடலில்
செல்லுமொரு நாவாயைத் தீரமுட னோட்டிச்
சிறப்புறவிக் கரையடைந்து செழுங்கோல்சைப்
டில்லிநகர் தன்னின்முடி யின்றுபுனைந் தொளிர்கண் [பற்றி
டீரவமா வனையுறைஜார் ஜேந்தம்மிக வாழ்க.

To show to the world that our King could rescue the Indians struggling in the ocean of misery and distress, and, taking them on board his steamer of sympathy and mercy, land them safely on the wide shore of happiness and joy, he himself courageously guided the H M. S "Medina" across the seas whose waves are of infinite lengths and landing on these shores, ascended the gorgeous golden throne and is crowned to-day in Delhi with a perfectly straight sceptre in hand.

May he live long with increased prosperity and many more children and grand-children to govern cheerfully a still mightier empire!

Stanza 9.

துல்லியமாம் விருதுகள்விண் டுதையசுட ரோடி
சூழிவந்து மறைவகன்று தூபிதமில் காணப்
பல்லிசைவாத் தியங்களெலாம் பரவிபவண் முழங்கப்
பலபிரதி நிதிகளுமிவ் வுலகினருங் காண
வல்லியெனு மேரியுல கன்னையொரு பாங்கர்
வதிந்திருக்க மகிழ்வினொடு மன்னரெலாஞ் சூழ
டில்லிநகர் தன்னின்முடி யின்றுபுனைந் தொளிர்கண்
டீரவமா வணையுறைஜார் ஜேந்தன்மிக வாழ்க.

The silken canopy, the flags and other paraphernalia of magnificence which were displayed in the Durbar Halls being so high as to reach the sky and obscure it, the sun who was anxious to witness the Durbar festivities, had to hasten his journey so as to reach the meridian when only hem ight hope to come out of his obscurity to satisfy his longing. This he did but then he himself looked as the top-most crowning dome of the Durbar Tower. Several kinds of bands and trumpets played on the historic occasion. With Queen Mary the mother of the world, gracing her lofty seat on one side, our King is crowned in Delhi to-day seated on a magnificent throne of gold in the presence of a vast assemblage of representatives and people of this country surrounded by an array of over-joyed princes.

May he live long with increased prosperity and many more children and grand-children, to govern cheerfully a still mightier empire.!

STANZA 10.

சில்லிவடி வானமதி தனைப்பிடித்துத் தருக
சிறுவசுவைச் சிமிழடைத்துத் தருகவெனன் முந்த
சொல்லுமழ லைக்குழவி தொடுத்துயர்தம் வருடச் [லாய்ச்
சுபச்சடங்கும் பிறபுரிகா லலைக்ஸான்று வனையும்
மல்லன்மத விந்தியநாட் டெல்லையுளோர் தாமும்
மருவாத புதுமகிழ்வின் றொருகாலத் தடைய
டில்லிநகர் தன்னின்முடி யின்றபுனைந் தொளிர்கண்
டீரவமா வணையுறைஜார் ஜேந்தன்மிக வாழ்க.

This is a day of universal rejoicing.* Not only Her Most Gracious Queen-mother Alexandra, but also all classes of people, Hindus and Mahomedans, Indians and Europeans alike, experience the liveliest and most unparalleled joy on this unique occasion, while our Emperor is crowned in Delhi seated on the gorgeous golden throne. Such a joy was never before experienced by them—either on his birth-day celebrations or in his wedding festivities—from his birth and infancy—a period when children usually lisp to ask for the spherical moon to play with as a ball and for the frisking calf being put in a casket for them to keep.

May he live long with increased prosperity and many more children and grand-children to govern cheerfully a still mightier empire!

* The Tamil Text has the word 'புதுமகிழ்வு' which signifies that *this* rejoicing is quite unique as not being confined to one place one sect or people.

புறநிலை வாழ்த்து.

Puranilai Vazhtthu. *

அறுசீர் விருத்தம்.

STANZA. 1

சங்குலவு முயர்குடியார் ஜார்ஜெனும்பேர் பூண்டவரி கோத் தலைவ ராக, வெங்குமுயர் வொப்பில்புகழ் தங்குபுய வன்மைமிகு மிறைவ யார்க்கு, மிங்குளனங் குளனெனவே யெடுத்தறைதற் கொண்ணாதி யாண்டுமேவிப், பங்கமிலா தொளிரு மொரு பராபரனெஞ் ஞான்றுமுனைப் பரிந்து காக்க.

O Emperor George the Fifth of happy noble House! King of kings! the strength of thy arm is famed as neither ever surpassed nor equalled! May He who is described as the finite and infinite Being and whose omnipresent nature precludes the description of His residence as either in this world or that, may He for ever vouchsafe unto thee His loving protection!

STANZA. 2

ஒருமலர்விற் கணைமார னுளம்வெள்கி யிருண்மேவி யுலவச் செய்யும், பெருவனப்புந் தருவொளிப்பப் பெறு வள்ளற் றன்மையுமே பிறங்கு வேந்தே, மருமலரொத் தெவ் வுயிர்க்கு முயிராகித் துன்பின்பு மருவா தோங்கும், அரு முதல்வ னொருவடிவுற் றருள்பொழிந்தென் றென்றுமுனை யன்பாய்க் காக்க.

O Sovereign-lord! The god of love (Cupid) the arrows for whose bow are only the loveliest blossoms, has held a pre-eminent place in personal beauty in this world; but, as thy beauty excelled his, he felt

* For explanation, please see Introduction.

himself disgraced and humiliated and has only on this account limited his activities to the time of night and darkness. Thy bounty and munificence have so eclipsed these qualities of the famous Indra's Wishing-tree * (Kalpaka) that it has left thy kingdom in great shame and taken refuge in the court of Indra. May He who is the life of every being on earth and exists inseparably in it even as fragrance in the flower, but is unaffected by its sorrows and joys, may He who is the First Cause appearing in a special manifestation, shower His gracious blessings on thee and take thee into His kind guardianship !

STANZA. 3

காலின்மிக விரைந்தேகுங் காவலரி னுப்பணொளிர் கரு
ணை மேவு, பாலின்மொழி யரசேநின் னரசியொடு புத்திரரும்
பளகிலாம, லாலின்விழு தெனக்கிளைத்து நீடூழி வாழ்ந்தி
டவே யமலனரு, மாலில்பரம் பரன்கருணை கூர்ந்தருளி
யெஞ்ஞான் றுமகிழ்ந்து காக்க.

O King! Thy body-guards are all swiftfooted soldiers who are nimbler than even wind to go on thy errands, and thou shinest in their midst by thy words of sympathy and milky sweetness; may He who is faultlessly perfect and who has neither likes nor dislikes, and is both limited and unlimited; may He grant that thou mayst live long with thy gracious queen and thy children and an increasing number of descendants,

* For explanation please see Page 11.

increasing like the branches and shoots of a banyan tree; and cheerfully may He afford thee His watchful care!

STANZA. 4

இந்தியவா தியநாட்டைத் தந்தைபுரந் ததினுமிக வினிமை யாகச், சந்ததமும் பரன்புரப்பல் சமுசயஞ்சற் றிலையெனவே சாற்றி மேலாஞ், சிந்தைதனி லியாவருக்கு மிதம்புரியக்கருதுமுயர் செல்வ வேந்தே, அந்தநடு வாதியுமில் லாதவொரு கடவுணினை யன்பாய்க் காக்க.

O Noble and wealthy ruler! Worthy was thy memorable declaration that thou wouldst for ever administer India and other countries in the same way as thy loving father did and even better where possible, and that no one need have any misgiving in regard thereto! Thou art ever solicitous for the welfare of all thy subjects and ever planning in thy generous heart schemes for their betterment. May God Almighty who is eternal and therefore has neither beginning, middle nor end, in His mercy, protect thee!

STANZA. 5

இவ்வுலகி னன்மையெலா மிருந்துறையு மோரகமாயிலங்கு வேந்தே, தெவ்வர்களைக் கடிந்திடுநின் றிறற்படையுஞ் சுற்றமுஞ்சீர் சிறந்து வாழ்க, ஒளவியமா தியகுணங்களணுவுமின்றி யெண்குணங்க ளார்ந்து நீங்காச், செவ்வையரு ளுருக்கொளுநமோர் தேவனருண் மழைபொழிந்து தினமுங் காக்க.

O Mighty monarch! Thou art the repository of all this world's luxuries, enjoyments and goodness. May God who is utterly devoid of envy and such other bad qualities, who possesses the eight glorious attributes, and who manifests Himself in graceful forms on occasions, may He grant that thy formidable armies who are a terror to thy foes, lead more and more prosperous lives, as well as thy relatives and courtiers *; and may He shower His grace daily to thy benefit and shelter thee!

* The Tamil text has the word சுற்றம் which signifies relatives and courtiers such as Prime-ministers, Secretaries, Viceroys Governors, Body-guards Etc.

இயன்மொழி வாழ்த்து.

Iyanmozhi Vazhtthu *

STANZA. I

முன்னாளி னுன்மூதாய் முடிபுனைந்த வேளைதனின்
முதியோர் முன்னர்த், தன்னேரெம் மாட்சியினிற் சாதிமுறை
சமையமுறை தம்மை நாற, உன்னேமென் றுரைத்தமொழி
தவறும லின்றளவு முவப்பித்தார்போல், எந்நாளு மாவர
சே யிதம்புரிந்து நீநீடே யிலங்கி வாழ்க.

Gracious was the proclamation of thy grandmother Queen-Empress Victoria the Good, solemnly given in the presence of great men and elders on the day of her assumption of sovereignty of this land that during her reign, she would not be influenced by distinctions of caste or creed in distributing favours among her subjects, nor do anything to interfere with their religious practices or social observances and nobly did she fulfil her promises by ever doing good to us. So also did thy gracious father, King Edward. Mayst thou uphold the tradition and live long with fame !

* For explanation please see Introduction.

STANZA 2.

தொன்மையறு குறும்பரசர் நீதிநெறி யொழித்தியற்
றுந் துன்பா லுற்ற, கொன்மையற வேயொழித்தெங் கெங்கு
மினி தேகுதற்குச் சூலவுசாலை, பன்மையயிற் பாதைமுத
லியவளமை தந்தனர்நின் பழையோ ரந்தத், தன்மையினை
யேற்றரசே தரணியைநீ நீடாண்டு தழைக மன்னே.

Thy grandmother Queen Victoria and thy gracious father, King-Emperor Edward VII, the Peace-maker, and others have put down the oppression which characterised the rule of petty upstart chiefs * who governed their people in utter disregard of all ordinary laws of humanity and justice, and have, by constructing roads, railways Etc, † so improved our means of communication that we move about with safety and are thereby far happier. Mayst thou also adopt a similar policy and reign over this continent long and with prosperity !

* The sufferings of Indians under the presecuting rule of petty chiefs like Hyder Ali and Tippu Sultan and of moghul Emperors ike Aurangzeb were most aweful. The cruelties inflicted upon Indians by the Pindaris and the Thugs who in large numbers used to carry fire and sword throughout a country and destroy everything before them were quite intolerable. But the benign British race put down these oppressions and have given to us the natives of India the enjoyment of perfect peace and happiness.

† The roads, canals and steamers, the post and telegraphs, the railways, the hospital and the infirmery, the newspaper and the press, the public schools and colleges, the School of Arts and technical Institutes, the Tramways and Motor cars, are some of the benefits of the British rule in India which have been the means of revolutionizing the conditions of Indian life and society, and for which we Indians can be too thankful to the rulers.

STANZA. 3

ஔவைநெடு நாளாண்டு மறிவின்மிகுந் தோங்குநினை
தையராண்டும், இவ்வுலகிற் றரித்திரமே யிருத்தலடா தெ
னப்புரிந்து மீங்குளோரை, நவ்வியவான் பானீரை நட்
பெய்த கதையென்ன நனிவிற் கொண்டு, எவ்வமிலா தளித்
ததுபோ லளித்தரசே நீநீடுற் றிலங்கி வாழ்க.

Thy grandmother reigned long over us, and thy father of great wisdom also ruled us with the glorious object of eradicating adversity and distress in this country and befriended us through thick and thin even as the milk and the water of the fable.* and protected us from all evils. So mayst thou also likewise guard us and live long with renown!

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* The allusion is to the fable of the Water of the river who wished to befriend Milk and ran to (flowed in its course unto) a tank, remained stationary there. and gave himself up to whole-hearted penance for the attainment of his long cherished desire. The shepherd took that water into his can and milked his cow with the same can. And Milk and Water so mixed with each other in the can that they forgot themselves and lost their identity in the bliss of union and did not form an incongruous mixture. This was due to the fact that Milk paid proper heed to, and regard for the penance by the persistence with which his friend Water had gained his object of securing his friendship. The united friends then reached a certain house where their hosts placed them in a kettle over the fire, before appeasing their appetite with them. Water, however, was evaporated by the heat and disappeared. This separation of Water caused an ebullition of pity in the mind of Milk who forthwith bubbled up to leap into the fire below. Their hosts, however, threw Water back into the effervescing Milk, who now regained his lost equilibrium, both physical and mental, and enjoyed once again the uninterrupted society of his overjoyed friend.

STANZA. 4

சத்தியமோ டீகைபொறை சார்ந்துறையு மோரகமாய்த்
தங்கு வேந்தே, தத்திபெற் றவளொளிக் குணவாளடை முன
மாறன் றந்தா னென்ன, உத்தமர்கள் கூறிடுமோர் கதை
போல வுள்ளமதி லுயரு மன்போ, டித்தரையிற் பலதேயம்
நீபுரந்து நெடுங்கால மினிது வாழ்க.

O Ruler ! who shinest as the emporium of truth and bounty, patience and other good qualities ! Mayst thou live long administering many more countries of this earth with an illimitable compassion for all beings alike, even as the worthy Pandiyan * whom we

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* The reference is to the story of Varaguna Pandiya, a Scion of the Pandiyan Dynasty who had his capital at Madura. He had to leave his capital and sojourn temporarily at Tiruvidamarudur, a small town of the Chola country, for the benefit of his health. While there, he once heard at midnight the croaking of the frogs in a tank hard by. He sent for his minister immediately and asked him why the frogs croaked. The minister replied that it was a habit with the frogs and they croaked for nothing. The king was not satisfied with that explanation, and believing that there must be some reason for the frogs alone thus to bawl out restlessly and that, at a time when every other animal enjoyed repose it must be no other than a hungry empty stomach which produced insomnia and restlessness, ordered his minister to procure sufficient food for the whole lot of them in the tank and to throw it into the tank for them to eat and rest. The minister faithfully carried out the order.

Another night, the King heard the howling of the jackals of the adjoining forest. It appeared to him that they cried "Chokka, Chokka." He forthwith sent for his minister as before and asked him about the noise he heard, which seemed to him a strange

read of in the history of this land, as having provided food for the frogs of the tank and warm clothing for the jackals of the forest, out of pity for their state!

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phenomenon. The minister replied that jackals usually howled like that every night and that there was nothing strange in it. On the king protesting that he never heard a similar howl before in his life, the minister said that he being accustomed only to the life in a palace protected by several circuits of ramparts and battlements far away from the forests, he could not have heard such howls before, but as he was then in a city situated on the outskirts of a big forest, he happened to hear the noise which naturally appeared novel and strange to him. He further said that he might also hear similar noises made by other beasts of prey and that he need not be uneasy about them on any account. The King then said that the particular cry appeared to him significant, as the word "Chokka" in Tamil meant 'The Faultless or Untainted One' and could as such only refer to God, and that as it would not be natural to believe that the jackals usually addressed God for nothing in their howls, it appeared to him that the animals suffered very much on account of the intense cold of the season and plaintively appealed to God for relief in their own way. He therefore out of pity ordered his minister to arrange for a sufficient number of woollen shawls being obtained and converted into suitable jackets for the howling jackals. Needless to say that the minister executed the order to the very letter. Varaguna Pandiya felt an inordinate compassion for even the lowliest specimens of God's creation and ruled over his Kingdom justly and well, as recorded in his life-story preserved for us by great Chroniclers.

STANZA. 5

இந்நாட்டி லொருமறையோன் பன்னியொரீஇ ப்பயனூருக் கேகுங் காலை, யன்னோனி லஞ்சவிறை காத்திடுநீ யஞ்சேலென் றறைந்து மீள்த், தொன்னூலோன் மொழிகேட்டு வழுதிவழு வாதளித்த தொடர்பு போல, மன்னவர்தம் மன்னவநீ மண்டலத்தை யினிதாண்டு மகிழ்ந்து வாழ்க.

O King of kings! Mayst thou live long ruling this world justly and showing boundless compassion even for the lowliest of thy subjects in the same way as the Pandiyan-King * who watched over a

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* The story alluded to is that of Porkaimaran, Pandiyan King who had his capital at Madura and who used to go out at nights in disguise as a beggar or pilgrim, to find out for himself about strange occurrences and also if his guards discharged their duties properly. At one of such nocturnal rambles, he heard a heated debate proceeding from one of the Brahman's quarters, He quietly approached the house and found it was only an exchange of words between a Brahman and his wife, but becoming interested in it overheard it to the end. It transpired that the Brahman husband for long anxious to have a bath in the holy Ganges, proposed to go on pilgrimage immediately to fulfil his desire. The wife said she was afraid to live alone after he left, as there was no other person living with her or any relatives in the neighbourhood to whom she could look up to for help, and they were too poor to pay for a woman who would serve as her guard, and her right place was ever with her husband whether he was in the city or in the forest and therefore proposed to accompany him in his journey. The Brahman said that his path lay across dangerous countries and forests and harm might befall them both from robbers and wild beasts, that, apart from that, his king was such a just and humane ruler that she need apprehend no harm from any one

Brahman lady when she was left alone by her husband going out on a long journey, simply because he chanced to overhear the Brahman assuring his wife who was

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in his kingdom, that he was sure that the king's love of justice and humanity would be her greatest security and that therefore she need not fear solitude in his absence which would not extend to more than five or six months, The wife then said that she had sufficiently heard of the king's righteousness and generosity and that she believed he looked after other lives as his own, but that she was only afraid that her troubles, if any, might not reach the notice of himself or of such as are appointed to exercise his just authority. She said she still believed that God would watch over her and gave leave to her husband to proceed forthwith. The Brahman then made known his intention of starting on his pilgrimage the next day which was an auspicious one.

The reflections of the king on his return to the palace thereafter were anything but pleasant. The Brahman had such confidence in his (the King's) guardianship of all his subjects that it created a deep impression in his mind and he resolved that he should not be found to have betrayed it even if it involved a great sacrifice of personal comforts and money. A beggar that he was, it was not likely that he had left the where-withal for his wife to maintain herself during his absence. He could not directly send food and clothes to her, as the motive of such a proceeding would be misunderstood and people may shake their heads and whisper their suspicions relative to her moral rectitude to one another. So, he sent for his minister, and, without revealing to him his real object, told him that he had to fulfil a vow to give food and clothing to some Brahmans for a period, and asked him immediately to send from his palace a supply of clothing sufficient for a year for all the Brahmans living in the street in which the Brahman lady of our story lived and arrange besides for a daily supply of food to all of them being continued during the whole year. Thus was a whole lot of residents in a street benefited for the sake of a single Brahman lady.

afraid, lest harm might befall her in the absence of her husband, that the King's just authority would protect her from all harm and encouraging her not to be afraid;

The king also made it a point to watch for several hours each night over the Brahman's house unknown to any one during his incognito rambles in his capital. This continued for some months and one day the Brahman returned from his pilgrimage and the re-united couple were having a long chat on their several experiences during the period of separation. The King paid his usual visit to the Brahman's house that night and was surprised to hear a man's voice proceeding from that house at that time of the night, which was a strange and unusual occurrence. Was it possible, he thought, that the hitherto-chaste and moral woman yielded to the allurements of a rake? What became then of all his zeal in protecting the lady and of her husband's over-weening confidence in him? Exasperated beyond control at the existence (as he thought) of such a duplicity and wickedness and with a view to punish her for her treacherous conduct, the king loudly knocked at the door to find out who the intruder was. The Brahmin called out from inside, "Who knocks?"

This set the mind of the king a-thinking. Unless it was the owner of the house, he would not have uttered a word. Surely even the determined rake will not have the brazenness not to tremble at the surest fore-warning of forth-coming exposure and disgrace, while still he is in the field of his crime. Thus, were his presumptions correct, it was natural for the intruder to hold his tongue while the lady came forward to answer the knock. The King concluded therefore that it was the Brahman husband who had returned from his Ganges trip and repented very much for his hasty knock. As his further stay there would lead to the discovery of his disguise, he ran away without answering the question of the inmate and thought how his action would be interpreted by the Brahman. Perhaps he would think that his wife was in the habit of receiving a lover during his absence and that it was his usual

and therefore the King did not wish the Brahman's assurances to his wife being falsified by a possible untoward occurrence!

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FINIS.

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knock that he then heard and that he ran away on hearing his voice. What a pity that his hasty action should be possible of such a calumniating misconstruction! Was this the reward for all his trouble of the past so many weeks? What could he do? How could he best undo the mischief? A sudden thought seemed to prove the oasis in the parched desert. Acting on that impulse, he went and knocked at the door of every house in the street and left it before the inmate came out in answer to the summons, and at last he returned to his palace.

The next morning, there was a great uproar, and most of the alarmed residents ran to the king to complain of the disturbance caused probably by a host of robbers who knocked to find out if people within were fast asleep and if the moment was favourable for boring the wall of the house to enter and rob it. They further said that they feared a dacoity would be committed the coming night and requested the king's protection. The king promised to take immediate steps to prevent any attack from robbers for the future and sent them away.

This incident so affected the king that he caused pain to his right-hand as it was the instrument for creating the disturbance on that night.

This life-story shows the king's extreme compassion towords his subjects, his impartiality and just rule.